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No Christian monument is more venerable, none more inseparably associated with the history of the church."

At the end of the first century we find the Christians worshipping in private houses. Early in the fourth century they are using the fully developed basilica. Monuments are silent in regard to this history. The author traces the origin of the church, the Christian basilica, to the "Roman private house (under the concurrent influence of the various types of public architecture) and to the simple cult of the disciples who gathered there during the age of persecution." The Lord's Supper, which was held originally in conjunction with the agapé, in a private house, has been one of the chief factors regulative of Christian architecture, and nowhere more obviously than in the case of the basilica. The names *domus dei*, *domus columbae*, *ecclesia* (i. e., houses consecrated exclusively to Christian worship), which we find in use at the time of the separation of the eucharist from the agapé, about the middle of the second century, favor this interpretation.

Our notice is confined to architecture, but detailed information is also given concerning the catacombs, painting, sculpture, mosaics, miniatures, and ecclesiastical utensils, dress, etc. In an appendix a carefully selected bibliography appears.

This book, in throwing new light, from monumental sources, upon the life of the early Christian church, shows the character of the work which is being accomplished at the American School of Classical Studies in Rome, where the author was for some time fellow in Christian archæology.

T. W. NOON.

THE UNIVERSITY OF CHICAGO.

WEIHNACHTEN IN KIRCHE, KUNST UND VOLKSLEBEN. Von GEORG RIETSCHEL. Mit 4 Kunstbeilagen und 152 Abbildungen. Bielefeld und Leipzig: Velhagen & Klasing, 1902. Pp. 160. M. 4.

THIS is the fifth in a series of illustrated monographs on various subjects. The volumes do not seem to be connected in any way, and the titles pertain to many different fields of study, from "Tobacco" to "The Renaissance," and from "The Chase" to "Christmas." Judging from the volume now before me, the illustrations of the series are from good artistic sources and are reproduced with artistic skill. One does not take up a book thus profusely illustrated expecting to find the literary material of a very high order. But one is happily dis-

appointed in this volume, for Professor Rietschel writes with much learning of almost every aspect of Christmas, from its origin to the most recent features of its observance in Germany and other countries. The topics under which he arranges the literature which he has used present a good view of his entire work: (1) "The Christmas Festival of the Church;" (2) "Christmas and Art;" (3) "The Christmas Manger;" (4) "Christmas Hymns;" (5) "Christmas Plays;" (6) "Christmas Customs;" (7) "Christmas Fairs;" and (8) "The Christmas Tree." The treatise—for the book deserves to be called a treatise—is well arranged and written in an attractive style. It deserves a place in the library of the scholar, and its beauty will make it a favorite Christmas present in German families.

FRANKLIN JOHNSON.

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TYPICAL MODERN CONCEPTIONS OF GOD; or, The Absolute of German Romantic Idealism and of English Evolutionary Agnosticism. With a Constructive Essay. By JOSEPH ALEXANDER LEIGHTON. New York: Longmans, Green & Co., 1901. Pp. xii + 190. \$1.10.

THE conceptions of God that are here subjected to explication and criticism are those of Fichte, Hegel, Schleiermacher, and Spencer. These four thinkers were chosen for a comparative study, the writer says, "because of the typical and partially complementary character of their respective treatments of the problem of the Absolute." Professor Leighton is an absolute monist, approximating closely to that type of neo-Hegelianism represented by Professor Royce, and the critical as well as the constructive part of the book is written, of course, from that point of view. The exposition, which is based on an honest study of the sources, is painstaking and faithful to the original thought; and many of the criticisms, especially those on Spencer's doctrine of the unknowable, are just and discriminating.

The constructive essay presents the doctrine of the Absolute in its relations to the implications of finite experience, to the genesis and growth of the individual, to the time-process, and as the immediately experienced unity of will and thought. The author tries to preserve the conscious personality of God and of man, and the validity of moral distinctions, but expresses himself ambiguously on the question of human immortality. Many things said in favor of the positions taken are well said, but some of the difficulties, in our judgment invincible,